368 ones have facilities for showing motion pictures. Most of them have enough space for reading rooms. In September 1952, there were 294 such cultural centers open to public in Southwest China, and they were claimed to have been effective in educating the masses. It is claimed that in 1951, the cultural centers in northern Szechwan alone enabled over 9,000,000 people to receive "political propaganda," and that about 1,700,000 people attended reading classes there.[29] The official plan for 1952 was to increase the number of libraries to 2,500.[30] It is not known if this goal had been reached.

• 203 Mobile bookstores and libraries on wheels found in North and East China appear in Southwest China in a different manner. Lack of means of transportation in this region has forced the people to go on foot, and so a new term, "cultural couriers," for the people who work for the mobile bookstores and libraries on wheels, has been coined. Each courier carried two loads of books and periodicals on a pole on his shoulder, and travels on the back roads of the countryside. He brings the publications to the doors of the farmers, usually announcing his arrival with a gong. This mode of peddling is not new, but the goods peddled are. Large crowds

214 563 total of 2,200,000 copies of 176 different titles were printed in minority languages and distributed throughout China. These figures were increased to 4,300,000 and 376 respectively in 1952. NCNA Peking, Jan.15,1953, quoted in SCMP, No.493, Jan.16,1953, pp.13-14.

27. Enlightenment Daily, Peking, Jan.25,'53, p3.
28. New China Daily, Sept.30,1952, p.3.
29. Ibid.
30. Ibid., Oct. 1, 1951, p. 3.

1:Stanford U. S-4, 5 1956 AF 16 SW China AF16

gather around him wherever he goes. About 1,000 of these couriers were on duty in Szechwan Province in January 1955,[31] but there is no information available on how many such couriers there are altogether in Southwest China. 203

There are also popular science programs designed to educate the public in basic scientific knowledge. But in comparison with East and North China, this region is lagging behind in the development of this type of program, for it has yet to report the establishment of any "science education center."

D. Application and Effectiveness of the Press as a Propaganda Medium

Having thus examined the organization and operation of the Communist press in this region, let us see how the Communists have made use of the press for propaganda propaganda purposes, and if their effort has been successful. However, because the Communist experiment with the press in this region is still new and information on it is even more scarce than that of the other regions, our findings can hardly be expected to be too conclusive. At any rate the following observations on the characteristics of the Communist press in Southwest China are made with a view to providing some understanding of the problems involved. While some of these characteristics may tend to hamper the response of the people in the region to 204 208

31. Szechwan Under Communist Rule, p. 26.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

Discussions are held 講評書 *chiang p'ing shu*, generally in a tea shop or open courtyard, when some ancient character's merits and demerits are discussed, with a good deal of sarcasm and dramatic contortion; the speech is often lewd and the characters of many of the speakers are of the lowest; in fact many are libertines, with some wit and humour to cloak their wickedness.

A news vendor who carries a stool and books round with him is called 上馬冊冊 *shang ma ts'ê ts'ê*; he stands on the stool and sells his literature, which has a bearing on current events; his sign is a pair of chopsticks.

A news vendor of the yellow press is called 下馬 *hsia ma ts'ê ts'ê*. He travels round and carries a flag of yellow or sometimes white paper on which are written the latest sensations. He visits the towns and markets, and to this kind of individual many false rumours are to be traced. He stands on the ground as compared with the former who stands on a stool.

On the birthday of the goddess of Mercy Kuan-yin or other festival there are often mixed gatherings in the temples to hear the Buddhist doctrines preached. The crowds are often of the lowest type.

* * *

Purchase of Property 田地買賣 *t'ien ti mai mai.*

The middleman to find a purchaser first writes a *t'o yo* 託約 as an evidence of willingness to sell the property. In this deed the size of the house or the extent of the land offered for sale, and also the price wanted, must be stated. If the owner is at all an unreliable person he will probably be made to write a *yün yo* 允約 or a deed of willingness to sell, which he will have to sign in the presence of witnesses, lest he should turn round and blame the middlemen and get them into trouble.

The price should be fixed in the presence of the seller, purchaser and middlemen, 三面定價 *san mien ting chia*, but it is more commonly settled in the tea shop by the middlemen alone. After the price has been agreed upon,

Probably the cases are not large enough in number to draw definite conclusions from them. One thing, however, seems fairly certain. This is that, generally speaking, the men who have had experience with the outside world either as travellers or traders, or having read very much about it, or having had intimate contact with the ways of the outsider, tend to be more philosophical and detached about the prayer meetings. Some of them think that all outsiders regard such prayer meetings as superstitions and, in a tone of embarrassment, would not hesitate to brand them as such to the outsider, but in their relations within the community they have to remain faithful to the indigenous ways. 796 753 124

B. Other Measures to Combat the Epidemic

1. T'an Ching

The prayer meetings are not the only steps taken to ward off or conquer the epidemic. While the prayer meetings are being carried on here and there, other things happen as well. The first of these is T'an Ching, or ritual talk on the scriptures. The author is not clear as to the type of scriptures here referred to. On the platform where such exercises take place are the tablets or portraits of Confucius, Laotze and Buddha. The main event on this platform is the playing of music, both wind and string, by amateur volunteers. At intervals some read a kind of scripture which is usually Taoist and not Confucian. In one or two T'an Ching places the music consists of singing to the accompaniment of a three-stringed plucked instrument. They perform just like story singers. 751 782

In Area J, T'an Ching took the place of a prayer meeting. In Area H and Area P, it took place at the same time as the prayer meetings. In Area H, the T'an Ching platform is just back of the prayer altar, and in Area P it is opposite the prayer altar.

The explanation given for such T'an Ching meetings seems to be of two kinds: one is that the gods and spirits should be pleased, and to soothe them by some light music (Yu Yueh) is the best. The other explanation is more vague. Both T'an Ching and the prayer meetings are of the same effect - both for the good of the community. It is a gesture of man's repentance so that the gods will withdraw the Wen, or the epidemic, from the community. In more than half of the areas in which prayer meetings took place there were no T'an Ching meetings.

2. Volunteer Advertisements

Soon after the epidemic had started various hand-written or printed posters and advertisements began to appear in the streets. These are of two general categories - those giving actual medicine or methods of cure and those giving advice as regards the prevention of the disaster. The first kind is practically all medicinal and the second kind is mainly moral. Among the first category are either prescriptions for people to copy and then buy the medicine in any native dispensary, or notices of some ready-made mixture which will be given to applicants free of charge. The latter may be obtained from either a private home or a dispensary. The author has been able to collect different prescriptions and have them examined (1) from the point of view of modern medical knowledge with the aid of The Codex of Chinese Drugs(11) 203 757 278 278 757

(11) World Book Company, Shanghai, 1934.

278 757 and (2) by Dr. F. P. Shen, Professor of Medicine in the National Yunnan University, Kunming. Dr. Shen has also been kind enough to secure for the author the aid of an old Chinese physician (trained in the traditional manner) in identifying certain drugs.[1] The results of this examination are given in the appendix to this paper.

Certain observations may be made on these prescriptions. First, in six out of eight prescriptions we find the item Lophanthus rugosus (Hua Hsiang) (about six to ten grams). This medicine is boiled with other ingredients and the juice thus obtained is drunk. According to both the old Chinese physician and the Codex of Chinese Drugs this medicine is good for stopping vomiting and for improving the digestive function. The latter volume further indicates that the drug is also good for stopping diarrhea abdominal pains, and cholera. The second thing to be observed is that one of the prescriptions which has been considered by one village as most effective contains one item only (Alumen usta or dehydrated potash alum) (composition, $K\ Al(SO_4)_2$ (see Part I of Appendix, Prescription No. 2).

Now, according to Manson's Tropical Diseases (edited by Philip H. Manson-Bahr, 1935), one treatment of cholera is as follows:

"Kaolin, or bolus alba, as an intestinal astringent in large doses absorbs toxins, thus rendering them inert. It consists of Kaolin, 200 grams (7 oz.) in 400 cc (14 oz.) of water. This is a single dose, but if there is vomiting it may be repeated and sipped in small amounts at a time" (pp. 448-449) (Composition of Kaolin: $Al_2Si_2O_7 \cdot 2H_2O$).

Dr. F. P. Shen informs the author that dehydrated potash alum (alumen usta) if used in the proper manner may serve the same absorptive purpose. He suggests however that in the local prescription the quantity of dehydrated potash alum is rather small (3.1249 gms.) and its dilution in a quantity of boiling water or soup will rather defeat its purpose.

Third, as regards the question of absorption. In the list which gives names of drugs required in two or more of the collected prescriptions we may find that at least seven drugs have to do with absorption, while seven drugs have the property of stopping vomiting or diarrhea. In another prescription which is considered most effective by the local people seven out of fourteen drugs have to do with absorption and eight have to do with stopping vomiting and diarrhea. This means that these drugs would at least be partially effective in beating down cholera. Fourth, some prescriptions are, from the point of view of modern medicine, irrelevant to the desired objective while others are detrimental to the prospect of cure. One example of the latter is the first prescription given in Part I of the Appendix. This prescription, while giving Chlorodynum (which is regarded by the modern physician as effective), also insists on the opening up of finger tips to let out blood (which Dr. Shen has been kind enough to inform the author may cause bad infection and render any further treatment of the patient by serum ineffective because of embolism.)

203 278 757 A word must be devoted to an extra advice contained in one of the posters. This is a prescription which includes Alumen Usta as one among fifteen other drugs, to be ground into powder and inhaled through the nostrils as well as taken in water. At one end of the paper the advertiser gives the following:

[1] [See p. 52 -- Analyst]

"Those who are not sick ought to have anti-cholera injections, so as to prevent themselves from being infected." 203 278 757

The poster is lithographed and the advertiser says that his prescription was received from an "unworldly man" (usually a fairy) in the middle of the late Ch'ing Dynasty when a serious epidemic broke out in Kuei Chow Providence. He also says that his prescription is good for "72 kinds of Sa illness as well as for Sheep-wool Sa, Wen, Spasmatic feet Sa, etc." He calls the present epidemic Sa, but in his extra advice to people not yet attacked he uses the modern term Huo Lan (translation for the term cholera). He signs himself, "An old man of later happiness".

The author has not succeeded in finding out the composition of any of the ready-made cures in powder form, given freely to applicants. The stuff is to be inhaled through the nose or taken in water by mouth. These ready-made cures and the prescriptions are very popular. In Area E the author once met six or seven old officers of the prayer meeting who had in their possession some such powdered drugs given by one of the advertisers. They told the author that they inhaled a pinch of it from time to time as a precautionary measure. 757 278

The moral type of posters is usually long. It begins by stressing the importance of good deeds. Then it points out that the God of Wen has descended upon the people on the noon of the Fifth of the Fifth Moon to scrutinize their behavior and will give blessing to those who are good and disaster to those who are evil-hearted. One poster announces that the advice given in it was written in person by Kuan Kung, the Wary God of Wealth and a historical hero of the people (meaning that the words were given by the god when the latter was ritually invited). It says that those who offer incense, read scriptures and keep to vegetarian diet on the first and the fifteenth of every Moon will be free from disasters. In another section of the same poster the author of the poster says that he who after reading what has been stated in the poster will print another ten copies and disseminate them to the public will free his family from the epidemic and he who will print and disseminate 100 copies to the public will free his district from the epidemic; but he who after seeing the poster will do nothing about disseminating it or letting other people know about it will die of vomiting blood. 203 757

The reason for the trouble and expense given to such posters and charity in drugs is not complex. It is conceivable that the dispensary which gives out a special cure freely during the crisis may earn a name for itself of advantage to its later business transactions, but in a local community where people know each other intimately such a commercial technique is rather superfluous. The real reason, as far as the author has been able to ascertain, is verbalized in an exaggerated form in the last sentences of the poster just mentioned. Such charity is a kind of good; it goes on to one's "otherworldly" record and will be one more security on one's prosperity and health. This is clearly related in psychology to a fact mentioned in connection with the prayer meetings: There it has been made clear that in combating the epidemic, goodness of the heart and in deeds is essential. To this point indeed most posters allude in a way. In one poster the advertiser addresses the public as "Elders, Uncles, Aunts and Sisters". It is clear that the epidemic has in a way drawn the people closer to each other and revived the communal feeling.

203 757 A word is to be said about the sources of these medical and moral prescriptions. The moral ones are usually from some god who "spoke or wrote through a certain unsuspected medium, who lived in such and such a far away place" (only village name given, usually not checkable). The medical ones are of varied sources. One prescription states in the end thatit is from "a famous medical officer in the army", but neither the name of the officer nor the name of the disseminator is given. Another poster is signed by a man named Ho and states that the prescription is taken from the Morning Post, Kunming. A third, which is signed by the "Old man of later happiness", as mentioned before, states that the prescription was received from a fairy in the middle of the Ch'ing Dynasty during a great epidemic in Kuei Chow Province. The other prescriptions state no sources, but on inquiring the author was again and again told by the man in the street, "it is handed down to us from our ancestors or since generations past."

3. Individual Precautions

751 So far we have dealt with measures that are more or less communal. There are other measures of an individual or family nature, which may or may not bear on the community as a whole. When the epidemic becomes noticeable, practically all families do one of two things: either hang a palm-shaped cactus stalk over the portal to the family home or stamp one or more hand prints on the gates and walls. The latter are secured by dipping the hand in decomposed limestone and then pressing the palm against the object on which the print is desired. The idea behind this practice is simple: The Chinese name for palm-shaped cactus is Fairy Palm, and since the epidemic is caused by evil spirits, the sign of hands of fairies or superior deities will be enough to scare the disease-causing spirits away. The line hand prints serve the same purpose. There is also a similar but less common practice of drawing a long line on the walls of each family in their entire lengths. The idea about this is not so clear, but vaguely it is also to scare the spirits away.

A second practice is to draw a semi-circle with lime powder connecting the two front lintels of the family portal. The author has not been able to ascertain whether the practice is of modern origin. Some of the local people who answered his query said that it was to keep out the spirits just as did the palm-shaped cactus stalks. Others said that it was the same idea as the spreading of lime powder in and around toilets in the missionary college and the hospital.

784 751 The third measure[1] is the automatic taboo on many varieties of food stuff. Food which is normally served in the streets and eaten cold, like pea-curd and bean-custard (not bean-curd) are not eaten at all because, the local people say, "they make the abdomen cold." For the same reason, any vegetable or fruit which is customarily regarded as "cold-producing" is also tabooed. The list of tabooed foods is as follows: potato (the price of which dropped all of a sudden from three dollars to fifty cents a catty), string beans, turnip, all sour fruit (plums in particular, because they are in season), confections, new wheat flour, fresh meat, fish (the pious will not touch any meat or fish, even preserved (12). Others are less stringent in their

(12) When a woman goes to prayers on one of the regular ritual days she will wash herself from hair to toe and will not touch meat or fish at all for the day. Not even to handle it.

[1] [against epidemic cholera -- Analyst]

observances), pumpkin, egg plant, etc. It will be noted that this list includes practically all fresh fruit and vegetables from the field except cabbage, garlic, pepper and a few others.(13) 784 751

The fourth measure concerns the washing of clothes and of food stuffs. As stated before, the area is full of streams formed by water running down the mountain side before reaching the lake. As West Town is some distance from the foot of the mountains, most of these streams have run through several villages before reaching West Town. In these streams practically all villagers and residents in West Town wash their clothes, food stuffs before cooking or eating raw, and everything else that wants washing. Since all the villages through which these streams run use them for such purposes, the great danger involved is very apparent. When the epidemic becomes evident, practically all families automatically abstain from using these streams. 744 784

When asked about the reason the answer is that the measure is to clean up the area for the gods, because by washing clothes and food in these streams the people will have polluted the water which runs down from the Ts'ang mountains (where the God of Mountains resides) to Er Lake (where the God Dragon and his family reside).

This same reason -- to clean up the area for gods - is also applied to the next two things. One is the sweeping up of dirt and the prohibition of animal soil in the streets; the other is that each family heaps up a dump of twigs, etc., in front of its portal and starts a thick smoke which lasts for hours every day. Normally, as we have seen, nobody cares to sweep the streets even within the area in which his own walls extend. The dirt heaps up or scatters about anywhere and the excrements left by animals passing through the streets are only collected by farmers for their store of fertilizer. Now animals are simply not allowed within the confines of the town. 203 744 784

This prohibition is announced in two types of notices: one by the local police bureau and another by the officers in charge of the various prayer meetings. The former puts up a set of notices everywhere in the town which reads as follows:

"Letting loose animals, or throwing about night soil or dirt, is strictly forbidden. The offender will be prosecuted without leniency."

Signed (seal), the Experimental
Police Bureau, West Town.
(14th of May, 1942)

The second type of notices appears in every village or section of the town where a cholera prayer meeting is taking place. They usually read as follows:

"Pray and Abstain with all Earnestness,
"Dirt and Uncleanliness are Forbidden."

The smoking dumps in front of family portals are made of twigs, grass, 744 784

(13) The word "cold" here used has little to do with the temperature as in the West. It refers to an inner coldness which is only defined traditionally. Dr. Shen (F.P.), professor of medicine in the National Yunnan University, says that what the traditional Chinese call "cold" food is probably diarrhea-causing food.

C. Modern Precautions

751 744 625

The author wishes to make it clear that most of the measures stated[1] above do not happen one after another but rather more or less at about the same time. While all these traditional doings are going on a number of precautions of a distinctly "modern" flavor also come into play. We shall mention first the work of the police. As we have seen, the police put up a set of notices prohibiting dirt and animal soil from being left in the streets from the beginning of the epidemic. They also prohibit the sale of food like pea-curd served cold in the streets. These measures may be based upon a modern idea of prevention of the epidemic, but their behavior in other ways makes the observer feel uncertain about their ideological position. For the police do prohibit not only the above, they also prohibit the sale of raw fruit in the streets, and forcibly moved the meat market from its usual site in Area H or the center of the town, to a place just outside of the town's east gate. There is no other explanation for this measure than that at Area H a prayer meeting took place, and all dealings having to do with killing of life have to be kept away. Not only this, during the entire prayer meeting at Area H, the police force sent two special sentries to keep spectators from coming too close to the altar. And in the Wen God's nocturnal "inspection" of the town and villages a troupe of regular policemen in full equipment formed a part of the procession. Of course, for these duties the policemen were paid extra, and there is a Chinese proverb which says that money can move gods. Still, the position of the police force in this regard is not easy to define. The government of the sub-district (Chen Kung So) takes some steps also. One of their steps is a notice in some villages prohibiting the sale of "raw and cold food stuffs" or of "meat and fish". The other is a joint effort with the local middle school. The two bodies sent out inspectors to all families in the town and many surrounding villages to inspect the cleanliness of the houses and courtyards. Then the inspectors wrote with chalk on the gates of the families "clean", "very clean", "not clean", as the impression might be. They did not, however, take any further steps about the houses that were marked "not clean". The Chen Chang (head of the sub-district) stationed in West Town, enjoyed the admiring remarks passed on his calligraphy by the many spectators.

751 203

The second kind of modernized precaution comes from private individuals. We have seen that in one native medical prescription the advertiser advises those who are not yet attacked to take cholera injection. How that advice came to be combined with a traditional prescription is yet to be conjectured, but the modern nature of the advice is undeniable. Similar advice is not lacking. One kind of poster says that the cholera epidemic is caused by the careless handling of patients' stools and vomited stuff so that other people are infected; and advises people to take care of all vomited stuff and all excretion, including urine, of the patients by burial underground or by burning. The last words in these posters are "Don't drink unboiled water." By the fact that the authors of these posters regard the urine of patients as infectious we may be certain that they are not thoroughly acquainted with modern ideas about cholera yet, but we have to assume that they undoubtedly know something about them. The interesting thing, however, is that at least one author of these posters is later found to be an officer in one of the cholera prayer meetings and had contributed a small sum toward its cost.

751 743 203

The third type of modern precaution comes from the hospital, the missionary college, and the local middle school. As stated before, as soon as cases of cholera were discovered in the local hospital, the college authorities

[1] [against epidemic cholera -- Analyst]

arranged anti-choleric injections for all their faculty members and students, and advised especially the latter to refrain from careless eating. The attitude of these groups is that of modern science. In the meantime, the local hospital and the middle school put forth large notices advising the populace to take injections. The hospital at first gave any applicant free injections on the premises. Later on its authority sent out nurses to give free injections in the streets to facilitate matters, and made one injection an adequate dosage. The wife of a professor in the college who was a nurse before marriage also undertook to help and injected a number of local people. The local middle school and normal school posted large bills everywhere in the town. These bills were meant to be educative and were very detailed. One kind of pictorial posters shows the following: On one side are several street food stands retailing sweets, pea-curd, etc., swarming with flies. Several customers are seen eating these foods. On the other side of the poster are several people enjoying an open-air toilet, and several others vomiting. Flies also swarm on their stools and vomited stuff. The caption below the picture reads: "These flies in both places are the same flies and carry cholera germs from the one to the other."

Another kind of poster shows in large pictures the structure of a fly, and of the cholera germ, with detailed and scientific explanatory notes on how these germs may be communicated and by what means such communication may be prevented.

A third kind of poster stresses the absolute effectiveness of the anti-choleric injection. It reads: "In West Town, the mortality rate from cholera alone is now about two in every hundred. But all the 1,400 members of the middle school, the normal school and the primary school have been injected and have not had a single case of cholera infection among them."

A number of these posters were posted side by side with the notices and announcements of a number of cholera prayer meetings.

It will be in order here to put in a note on who among the local populace have taken the injection and what ideas they have about it. On account of the author's limited time and financial support in the research he was not able to make as he had desired a large-scale inquiry on all local people who have taken the injection. Among these he has personally talked to only about thirty. These include two carpenters of about thirty-five years of age, one fisherman of thirty-one years of age, three cloth dealers, one of whom did business in Burma, a Chen Chang (or head of the sub-district), a member of the gentry, about 55 years of age, a former primary school teacher in a village (now a trader), five students from the local middle school, a cook who runs the "bachelors mess" for faculty members of the missionary college, one woman of thirty-eight years of age, and others. At the outset it may be stated that most of these took an active role in, or contributed materially to, one or another of the cholera prayer meetings. For example, old Mr. H, the member of the gentry who contributed two hundred fifty dollars to the prayer meeting in the street where his family lives, two hundred dollars to another which took place in a street still further off, was a manager in one prayer meeting and a director in another. The author met him in the prayer meeting that took place at Area E where he was a manager and had a long talk with him. He showed the author his left arm and said that all his children and grandchildren had been injected at the hospital. He expressed to the author his firm belief in the efficacy of injection; but later on in the conversation he said that even after injection, one had better appease the spirits a bit. "Who knows which

APPENDIX

Part I

Three Prescriptions Locally Regarded As Most Effective

(1) Notice to the Public.

The present epidemic is, of course, pre-ordained in our fate. The symptoms of all patients appear, however, to be the same. These are vomiting, diarrhea, spasm, etc. These symptoms are those of cholera (Hua Lan, the modern Chinese translation of the term). The onset of the illness is a matter of a few minutes, and doctors (either Chinese or Western trained) may not arrive in time. From my personal experience, when illness comes, the best thing to do is to drink one small bottle (or half a bottle) of Bi La Sui or Sheng Ling Sui (both are forms of chlorodynum). At the same time take several tens of Mr. Ma Po-liang's Cholera Pills (Sa Ch'i Wan) (composition not known) and grind them into powder form. Put this powder on the tip of the patient's tongue and help the patient to swallow it with some boiling hot water. In this way the patient's illness will be half gone. Then you need to prick the Sa (a traditional term for cholera) and let out blood. Take first a thin hemp chord to tie each of the patient's fingers at the last joint. Use a needle to open up the flesh just above the finger nails and make them bleed. All fingers must be so opened, one by one. When blood has flowed out you will be able to tell the prognosis of the patient. If the blood is dark and thick the prognosis is bad. If the blood is fresh and thin the power of the illness is already slackening. In this way I cured my wife. I don't dare to be selfish and keep such a good cure to myself and have therefore decided to offer it to the public. I hope that this notice will receive the attention of all. It will be advisable for each family to purchase some of the aforementioned kinds of medicine (both liquid and pills) to prepare for a possible emergency. If there are poor people who cannot afford to buy such medicine they may come to my house, and I shall present them with some of the medicine. This is only an expression of a good will on my part. This notice is hereby respectfully presented to Elders, Uncles, Aunts and Sisters, with many best wishes for their health, by,

Signed
(The 20th of the 4th Moon,
Lunar Calendar).

(2) Dehydrated potash alum (Alumen usta), one tenth of a Chien (about 3.1249 gms.), mix in boiling soup or water and drink; will cure instantly. Must not take rice or rice-water, or ginger. If one of these prohibitions is violated the patient will be hopeless.

From the famous physician in the army (not dated)

(3) Good prescription for emergency.
For vomiting, diarrhea, convulsion and cholera, the patient ought at once to drink the juice from boiling Elsholtzia Patrini Garcke (Latin) (Hsiang Hsu, Chinese). If the symptoms are augmented by fever and perspiration, add Lophanthus Rugosus (Hua Hsiang) to the boiling mixture.

(Neither signed nor dated)